An Essay

on

The Psycho-physiological basis

of Homoeopathy.

Respectfully submitted to the Faculty
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Psycho-physiological basis of Homoeopathy

It is now something over three years since my attention was first directed to the subject of Homoeopathy, and one year after having entered, as a pupil, the office of a "Regular." This subject although at ever with my early education and belief, I was not prepared to denounce, as a fiction, in the face of the numerous and somewhat striking illustrations of its actually removing disease which, through the kindness of a Homoeopathic physician, I was, from time to time, permitted to witness. On the other hand, my knowledge of the great susceptibility of the organism in many to the influence of Mesmerism and its various phenomena

made me cautious and unwilling to deny the possibility of those "infinitesimal particles of medicine" influencing the system in some way, or a "Humbug" simply because it was new, or because it appeared at first sight inexplicable.

The most difficult point I found to reconcile with the generally received opinion of the "dynamic action" of those imponderable agents, was,— How can substances so highly attenuated, and which only produce their action upon the dynamic forces of the system — (conceiving that, as the only rational explination as yet advanced) so change matter as to restore any of the organic changes which may take place in disease?

If disease is there removed, there must be a way by which it is done. Now, in all —

our search after truth, where effects exist, and are ~~at~~ ~~plainly~~ ~~visible~~, observed, and the cause obscure and not plainly visible, as in disease, I have ever supposed it justifyable to hypothecate a cause, and if, from the cause, thus assumed, the phenomena or effect can be demonstrated and explained, then, what was only at first presumed to be a cause, becomes established, and the cause a fact,

In the consideration of this subject, my object was not the sustaining of some previous theory or belief. I wished to arrive at some conclusions or facts, upon which, in clear principles, this question could be solved, and harmonized with other established facts, truthes and laws. Believing that all truthes and laws harmonized

With this object before my mind the subject was commenced, the result of which, I shall now endeavor to lay before you in as brief a manner as its nature will permit, and in doing so, I trust it will not be considered as stepping on forbidden ground, if, in order to clearly define our position – we seek for first principles, we shall therefore consider, first – Life, as it is in man.

There are two sources from which Life is generally supposed to originate – First from God, and second from nature. As a rule, those who hold the former of these two opinions regarding life, consider the life of man a mere evanescence – an ideal, a nonestinventus – nothing compound, nothing multiplied; but the transient phosphorescence of organized cerebral matter. But how far from satisfactory are such views; how utterly unable to account for

the various manifestations of life, as they present themselves in man. In examining the physical organization, we find, the more complex and multiplied become their parts, the more diversified their activity. To account for such a phenomena, we must have a cause adequate to the effect, that is to say — Multiplied, Complex, Infinite.

If like them, we come to the conclusion, that all the powers of man, are the mere effects or phenomena of organized matter, we render the Science of man, nothing more than the highest department of Chemistry, and we dissipate at once, all Theology, for it becomes nothing more than a mass of poetical superstition, like the fables of Grecian and Roman mythology.

On the other hand, such as hold the latter view, suppose life to be situated in the more active elements of nature, as electricity and galvanism, and that all the designs

we see in the universe are the result of mere chance, but here again, the cause falls short of an intelligent account of the wonderful order we behold in the creation, the beautiful coordination and subordination of its numerous parts — the adaptation of its forms to its uses — its uses to its ends, and above all, the manifestations of life as displayed in man.

The error on both sides, has arisen from a want of a better knowledge of Life as it is in God, not believing that He is veriest Life itself, veriest Form itself veriest substance itself, from whom all Life, all form, and all activity is derived.

Life and form are always associated together, and can not be seperated without annihilation. If any person will but consider the operations of his own mind, he will perceive that it is impossible to think without an idea, and he can have no idea independant of form. Suppose one thought on a rational display

of life— the form of man occurs to us immediately as the subject of such life. Of instinctive life, then the Animal. So again in all the accounts that have been handed down to us from the earliest period to the present day— of Ghosts, and Spirits many of which have been so well authenticated, that none, but the more stubborn than truth-loving will dare to discredit, have never been seen but in some form.

The universe, in its perfect and harmonious order, keeps its never ceasing wheels continually on the turn,— modelled after its organizing principle— the first Cause and form itself, it tends continually to the human, and arrives at its climax in man, in whom is concentrated all the forms of nature, and who is the central point through which all life flowes back to its first source. Wherefore man is the highest link in the chain of creation, and has continued in him, as it were, the life of lives, and the form of forms, and is capable in this perfect form, to live

through all eternity. It is this peculiarity of form in man that enables him to attain to all knowledge, and capacitates his spirit to live after the death of the natural body, for none other than such form can sustain rational life, which is the ground of eternal existence.

If physiologists, in their search of life in man, had hit upon the great truth, that the spirit, or life of man, was of Divine form - "created after His own likeness" and the material body after the likeness of the soul, and that there is an influx of life from the great first Cause in man — first in the soul, thence into the body, how much labor and contradiction would have been avoided, and how much of that darkness and discontent had been spared the mind under which it has long been laboring. Once establish the idea that life, or the spirit of man, is a substantial being, together with a comprehensive view of the relationship this inner man holds to its outer, or vice versa, both in health and in disease,

and the great stumbling block of Homeopathy will be annihilated – the whole will appear before us in all its resplendant beauty and harmony, While on the other hand, the future, will appear before us in all its majesty – full of the most resplendant objects – a sun, whose refulgent light will outshine that of this world by ten fold greater brightness – a sky, the azure vault of which will fill the heart, with rapturous delight from the beauty of its aspect,

To some, this picture may appear over wrought; but not to him who has viewed the destiny of man, as a being of life and love, not made merely to plod and sweat, to eat and drink, and sleep, to enter only into the more sensual portion of mans existence; but to participate in pleasures of a much higher and more ennobling order – capable of viewing nature in all its beauty, harmony and grandeures, and receiving pleasures from the most simple and insignificent of Gods works,

Having thus defined what we understand to be life, and the existence of an internal or Spiritual man, we are now prepared to consider man as a whole; in which we shall endeavor to more clearly prove the foregoing hypothesis.

But, before entering upon the investigation of this subject, it might be well to remind the reader of one self-evident truth — that the limits of sensuous observations in reference to any substance or principle, is not the limits of possibilities, probabilities, or absolute certainties in reference to its powers, operations or forms of existence. We see the blade of grass, for instance, and Chemical analysis informs us only of its proper constituents, but we absolutely know, that back of these, there are invisible atoms and forces, and principles, and back of these still others, until we arrive at the essence of all essences — the Deity. It is self evident also, that these invisible essences and forces, will be differently combined, according to the specific channels or elements into which they

come in contact. We must not therefore look upon the surface of things for a reliable indication of what those things are in their essential natures, nor must we judge from the phenomena manifested, what might not be displayed under different situations and directions of internal forces,

We must remember that the exterior of all is limited, and that it of itself is a mere condition or effect of interior and invisible causes, and that those invisible causes present a boundless universe of essences and forces, which can not be explored, and whose intricate combinations can not be determined by the physical senses of man, but only by a process of induction and mental analysis

These remarks are particularly applicable to man — at once the most complicated, refined, and perfected of all organized beings — a perfect "epitome" of the universe," whose various parts revolve, like the planetary heavens, in well defined orbits performed their central controlling light-giving power — the sun in the heavens, and the soul in man — God in the universe, or microcosm, and the

imag of God in that microcosm- the human body." Thus man widely differing from all organized beings and well deserves a seperate and distinct classification from that of the Animal Kingdom

Physically, man is composed of Carbon, Nitrogen, Oxygen, Hydrogen, Iron, Sodium, Calcium, Phosphones, and various other ingredients- most of which are less prominent than the foregoing, yet all necessarally hold equal importent relations, to the whole, Thes elements exist mainly in the form of Oxides, Acids, Alkalies, and various binary compounds. The whole are arranged together in the form of bones, muscles, blood, lymph, nerves, membranes, and various cellular and vascular tissues,

These elements, and compounds, are constantly kept in motion and circulation, by the specific action of their magnetic forces, together with the original forces of the system- its life,

It is well known, that any two chemical elements, and also compounds, sustain positive and negative relations, and that when connected with each other, they produce galvanic action, and evolve a refined and etherialized fluid. It will readily be conceived, that the same fact holds good in reference to all the elements and compounds composing the human System. This conclusion can not be avoided, without denying a well known law in galvanic Science,

Hence, the system is pervaded, even in its minutest fibers and tissues, by an ethereal fluid, which, for want of a better name has been termed — magnetism. This fluid then, consisting as it does, of the emenations and elaborations of of all the elements and compounds constituting

the tangible physical system, must of necessity, of itself, consist of as many elements and substances from which the whole results. No two radically distinct elements in the system, could of course, contribute a substance identically the same towards making up a general fluid, any more than two flowers of distinct species could send forth the same odor,

That portion of the system then, which comes from the Carbon must correspond with the Carbon, that which emanates from the Nitrogen, must correspond with the Nitrogen, and so all the elements of the system; and so indeed we may say for want of language more appropriate, that the system is pervaded by a Spiritual Carbon, a Spiritual Oxygen,

a spiritual Nitrogen, &c, corresponding with the more gross elements and compounds of which the outer or tangible body itself is composed,

I am well aware that the idea of a multiplicity of elements in the imponderable essences pervading the human System is beyond the reach of Chemical test, so there are thousands of other things in nature beyond the reach of such tests, as all must admit, yet this fact, does not preclude the possibility of their existence, I am not now speaking of that which may be proved or disproved by the gross physical apparatus of the Chemist, but of that which legitimately results from the laws of inductive reasoning, and it is by inductive reasoning that these conclusions

must be met and refuted, if false,

Admitting then, that the imponderable elements pervading the system, consist of distinct elements corresponding to the outer elements of which the tangible body itself is composed, analogy at once points to the conclusion that these interior forces possess mutual affinities, and hence must combine in a manner corresponding to the combinations of the proper elements composing the outer organism. Hence for every anatomical and physiological apparatus in the system, there must be an established and ~~interior~~ ~~apparatus~~ corresponding interior apparatus, as resulting from a combination of the pervading ethereal or magnetic forces, of which I have spoken. The whole association in proper

relations, form an interior man - which indeed is the real man - corresponding in all his organs and parts to the outer organism or vessel which contain him.

Now this interior organized compound constituting the real man, comes forth in its organic form at the death of the body, in the same way that the butter-fly emerges from its pupa state; This man however, is invisible, and intangible to us, because of the refinement of his organism, but that refinement indefinately increases its susceptibility, not only to the deleterious influences of imponderable substances inharmoniously acted upon from the outer world, in producing a disturbence, but by all, to us, imponderable agentes Harmoniously acted upon - having a mutual or Homoeop-

athic

ethic affinity, to the force, thus disturbed.

If the foregoing conclusions, be admitted as true (and the truth of which, by those believing in the immortality of the soul, must at least be regarded as extremely probable) we are, irresistibly led to the conclusion, that while physical-physiology is the science of matter and death, dynamic or psychical physiology is the science of power and life. And as the agent is above the instrument, mind above matter, cause above effect, So is psychical above physical physiology.

By rigid inductions from the facts and principles already well known, together by bearing in mind the exposition involved in the foregoing remarks of the principles on which the alledged inherent qualities rest, we will read-

ibly comprehend the language of our gifted master-Hahneman, that. "During health the system is animated by a spiritual self-moving vital power, which preserves it in harmonious order" and-"in disease the vital power only is ~~xxxxx~~ primarily disturbed, and expresses its sufferings (internal changes) by abnormal alterations in the sensations and actions of the system."

If, by taking this view of disease (and I see no way to avoid it) it will readily be conceived, that when the physical organization becomes diseased or out of order,- the phenomena is a mere result of a disturbance of one or other of the many different imponderable Essences pervading the system, of which I have spoken, which, may be owing to any of the deleterious influences, of the various-

morbific or typical forces, having a homogeneous relation to either of those essences, upon which it may exert its influence

When the system is diseased, we might say, for want of language more expressive, that by the peculiar character of the exciting cause, as well as of the element by it disturbed, the system — in whatever type the disease may be formed — is thrown, either into an extreme positive or negative condition, and in any one organ being weakened, (either by an abnormal or normal predisposition) the difficulty will, as it were, concentrate to that organ, and while those forces, by their concrete power, of "vis medicatrix naturæ" go to establish an equilibrium of action within them —

selves — will often produce the pain and distress, which so frequently occur*,

What I wish to show in the following disquisition might be summed up in a few words - viz, That throughout the universe - all; both animate and the so called inanimate matter — Organic and inorganic — everything has life; the grand ingredient of which, in every particle of matter, is electricity or magnetism, but in different degrees of refinement, for instance — the Gold, the Nickel, the Cabolt, &c, are all electrical substances, yet differently combined.

And so we might say of all Animal and vegitable nature.

To suppose that the same principle, which in man is termed magnetism, exists in all nature, both organic and inorganic bodies, is best to be governed by the laws of inductive reason, which seem to justify the conclusion to almost a self evident truth, The commingling emenations of different crystaline bodies, in the mineral kingdom, can not be without their specific effect upon the solid bodies of which they are a part, The relative position of the mineral bodies in the earth, being apparently in accordence with general laws, seem to confirm this conclusion, Simuelar remarks are applicable to both Animall and Vegitable kingdom, in either of which, we might refer, to numerous instances to demonstrate these conclusions as a positive fact,

If now, disease, as in the foregoing has been considered, is a mere phenomena or result of the disturbance of one or more of the many different imponderable essences pervading the system, and that there is a natural tendency, through the concrete power of those forces, to establish an equilibrium of action within themselves, we are, irresistibly, led to the conclusion, that, in order to aid this power in its efforts to restore an equilibrium, and thereby bring about a harmonious action, we will find, in one or other of the three kingdoms of nature, a substance containing an element (inherent force) homogenious to that through which the system was primarily disturbed, which, when administered, must operate either synthetically or magnetically, by and through which, those disturbed elements become stimulated to a reciprical and harmonious action, and a

restoration to health will be the result,

If these conclusions be admitted as true, then the question naturally arises; In what condition and proportion, will those imponderable elements in medicine, become most remedial, when administered in disease?

To answer this, we will first suppose a case in the well known law of expansion, as manifested in the elasticity and rerifycation of the atmosphere. When a part of the air in any vessel is withdrawn, that which remains, expanding by its elastic properties, fills the dimentions of the vessel as effectually as before. For instance - Take a vessel containing one thousand cubic inches of condensated air, and by the application of an air-pump, withdraw nine hundred and ninety nine cubic inches, and we will have but

one thousandth part of the original amount remaining, and in fact this process might be carried on to almost an unlimited extent, yet, by the elasticity of that infinite

one thousandth's part of the original amount remaining, and in fact this process might be carried on, to almost an unlimited extent, yet, by the elasticity of that infinitesimal portion, the vessel is, nevertheless, filled as effectually as before, and that portion is then said to be rarefied

I now claim that this same law holds good in the rarefication and dynamization of the imponderable or magnetic fluid of all medicinal substances, and that, in order to produce a perfect Homoeopathic relation and sympathy between the magnetism of the medicine, and the magnetism of the organization, the medicine is diluted, shaken, manipulated and potentialized, by which process the magnetism (inherent power) contained in med-

icine, will become, as it were, expanded, rarefied, and dynamized, to correspond with the highly dynamized magnetism of the organism, and thus, is established an affinity, by and through which alone, the medicine becomes operative, penetrative, and remedial,

To prove these latter conclusions to be extremely probable, by similar well established facts in science, we might trace still further the operations and peculiar action of the rarefied air, of which we have spoken.

It is well known, that the phenomena of Aurora-borealis is produced by a peculiar and specific action of Electricity upon the highly rarefied

State of the atmosphere, whereas, electricity, upon condensated atmosphere has no apparent effect. All the results of electrical experiments countenance this supposition. For instance. - When the phenomena are produced in the more elevated regions, where the air is highly rarefied, it then, in that rarefied condition, is prepared, and adapted to a specific action of the electricity or magnetism of the earth, and hence is produced a most brilient light, more commonly known by the name of "northern light"